2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1
Tadjik

The man of the oasis is often small-

boned, loose-limbed, hirsute, with long narrow head and nose, [142]
the man of the steppe stocky, round of head, with scanty 369
beard. The one is a careful cultivator and good craftsman;
the other has been bred with flocks and is tied to no plot of
land. The one is often a fanatic; the other sits, or rides,
easily to dogma. The men of the oasis were once commonly 101
called *Sarts* by the men of the steppe, and as the currency of
the Turkic language ousted the Persian, this name later made
no distinction between the townsman or cultivator who spoke
as a Turk and him who spoke Persian.[1] Still later the appella-
tion Sart came to be used in a pejorative sense, and there has
been a tendency to shun it. The picture is familiar to all
who know the towns of the Pathan province of Pakistan,
the old North-West Frontier. There too the town popula-
tions, though many of them speak Pashtu, do not belong to
the dominant stock of the Pathans but are remnants of the
indigènes or the camp followers of the conquests that passed
that way; the Pathan tribesmen know them familiarly as
'townees'. Barthold[2] claims a similar origin for the word
Sart, saying it was borrowed from India and used by the
Turks in the sense of 'merchant', with a pejorative innuendo
like that to be found in the Indian word *banya* of today. A
latter-day pride has led the Turkic-speaking Sarts to arrogate
to themselves the name of Uzbek, making language the
criterion to distinguish between Turk and Tajik.

The Tajiks who still speak Persian live either in the towns
or on the oases that are under the most intensive cultivation
(as around Khojent in Farghana), or in the remote Pamir
valleys now known as Gorno (Hill)-Badakhshan, where the
Turks have never penetrated. Many of the Tajiks of the
mountains, like their neighbours in Gilgit and Chitral, belong
to the Ismaili[3] sect of Shiism, which venerates the Agha

[1] Cf. Barthold, *op. cit.* p. 190.

[2] *Op. cit.* p. 34. Another derivation is to connect 'Sart' etymologically with the Persian *Shahr*, a city. See Schuyler, *op. cit.* i, 104.

[3] Ismailis form a great part of the population in Afghan Wakhan and in Gilgit and Chitral. Chitral is in Pakistan: Gilgit is included in that part of Kashmir at present in Pakistan occupation.

101 him in 1871 and annex his dominions to the Empire.

11) The Dungans. They are reckoned at about
162 20,000 persons in the okrug. In the Kuldja region before the last emigration of the Dungans from Kashgaria after its conquest by the Chinese, they totalled 4,030 persons. They lived then and live now in the towns of Suidun, /Sui-ting/ Chinchakhodzi /Ch'ing-shui-ho-tzu/ and Tardzhi /Hui-yuan?/. The Dungans who migrated settled in the Fergana and Semirechie oblast'v. The largest settlement of the Dungan emigrants is in the Tokmak uyezd, 7 versts north of Tokmak in the Karakunus valley, where about 4,000 of them now live. They came in 1878 and as a result of their industry have built up and established excellent farming land.

101 The origin of the Dungans is unclear. According to their own tradition their ancestors, who were moslems, conquered China by force of arms but gradually submitted to the conquered people, adopting their language, customs and costume. Although the Dungans also mixed considerably with the Chinese through intermarriage they still retained their tribal individualism and, most important, their religion. Their hatred for the Chinese is without limit.

141 The Dungans are of medium height and are notably corpulent. They have a high protuberant
142 forehead; their brows are thick and arched; the eyes are slightly raised in the corners; the cheekbones protrude very insignificantly; the face is oval; the mouth is of

141 medium size; the lips are thick, the teeth
142 medium; the chin is round, the ears are small and flattened; the hair is black and smooth; the beard is sparse and tough. The skin is smooth, the neck powerful and the extremities medium.

197 They[1] speak Chinese and wear Chinese
302 costume but nevertheless they shave their heads.
463 Their occupations are agriculture, gardening and various crafts. They make no celebration
844 when a child is born. The mother remains in
846 bed for fifteen days. The child receives its
553 name the day after it is born, in the presence of the mullah. The circumcision of boys is
852 performed on the eighth, ninth or tenth day.
583 A girl who is marrying receives a dowry. /332/
764 After death the body is wrapped in a white cloth
765 and buried directly in the ground. After the burial the mullahs and relatives gather for a
587 funeral feast. A widow may remarry after the
593 lapse of ninety days. In family life parental authority is very strong and the father is the
291 absolute head of the family. The women do not
181 cover their faces. These people are outstanding for their high morals, industry and hospitality.

101 12) The Kalmyks, and the Torgouts who
221 are related to them,[2] are nomads. The former nomadize in the Vernoye and Issyk-Kul uyezds of the Semirechie oblast, and the latter in the Kuldja region, around Kunges. Since 1878 the Torgouts have begun to migrate to Yulduz.

162 The 13) Sibo (18;318 persons), the
101 14) Solons (4,182 persons), and the 15) Kara-Kiti(3,032 persons) belong to the Mongol (read Manchu-Tungusic, ed.) peoples. The majority of them (21,932 persons, male and female) live

1 [The Dungans, see cat 116, p. 11--Analyst]